AD SERENISSIMAM ANGLIÆ REGINAM Elizabetham Oratio gratulatoria Sanduici habita, Calendis Septembris, Anno Salutis humanæ 1573.

R. S.

Per me reges regnant, & Principes iusta decernunt. Prouerb. 8.

Londini,
Apud Iohannem Dayum typographum.

I mihi ad Pharaonem aliquē mandata eſſent perferenda, Sereniſs. Regina, non minus me, atq; haud ſcio an multò etiam magis, tanti oneris & periculi magnitudo commoueret, quàm olim Moſen fortiſs. Iudæorum ducem commouerit. Sed ô me fœlicem, cui non apud Pharaonem dicere contigit: ô me terque quaterq; beatum, cui non apud crudeliſsimum tyrannum, ſed apud mitiſſimam principem, non apud truculentum Dominum ab omnibus metuendum, ſed apud placidiſsimam Dominam ab omnibus ſuo merito colendam, & diligendā, ſine metu agere, ſine vlla animi perturbatione verba facere, ſine repulſa perorare, datum, & conceſſum eſt. Qua ſpe tantum in me oneris ſuſceperim vides: Qua fiducia tuam Maieſtatem compellare auſim, vides: Qua denique non opinione, ſed firmiſsima tuę bonitatis, & humanitatis perſuaſione, ad hanc tā grauem & difficilem,

ſed tamen iuſtam,& neceſſariam legationem obeundam, acceſſerim:vides.Reſtat, vt huius noſtræ legationis ſummam, verbis quàm fieri poteſt pauciſsimis,exponã. Ea igitur [tua bona cum venia] his tribus vocibus continetur. Videlicet, gratulãdo, gratias agendo, petendo. Quas ſingulas partes,dum ego breuiter perſtringo, quæſo,vt quemadmodum cœpiſti,amanter,& patienter attendas.Et primò quidem, quã magnæ nobis ſint gratulandi, atque adeò gratias deo Opt. Max. agendi cauſæ, vel hinc luce clarius apparebit, ſi nobiſcum ipſi reputemus,quantum, & quàm diuinũ præpotentis dei beneficium ſit, quòd te, è maximis periculis ſeruatam, ex hoſtium potentiſsimorum inſidijs liberatam,ex ipſis luporum faucibus ereptam, in hoc florentiſsimo Angliæ regno,in hoc tuo auito & hereditario ſolio,ſumma bonorum omnium lætitia collocârit.Ex cuius fœlici regni inauguratione,tanta repentè lux Reipublicæ affulſit,tam admirãda,& inſperata malorum quies eſt conſequuta, vt omnia illa ſuperioris memoriæ incommoda, non ſecus ex oculis noſtris diſparuerint,ac nebulæ ſole exoriente euaneſcunt. Nam

cum

cum antea nihil in ecclesia sanctũ, nihil in repub. sanum, nihil in bonorum corporibus, vita, fortunis, integrum fuerit: Elizabetha princeps, tanquam numen aliquod, è cœlo demissa, & diuina prouidentia Regio diademate insignita, tantam & tam repentinam rerum omnium conuersionem inuexit, tam nouum, & inexpectatũ Anglorum rebus splendorem intulit, tam inusitatum & inauditum omnium animis & pectoribus gaudium infudit, vt quę modò afflicta, nunc recreata, modò collapsa, nũc restaurata, modò iacẽtia, nũc erecta, modò deformata, nunc reformata, modò turbulenta, nũc sedata videantur. Huc accedit, quòd qui priùs exules, nunc reduces, priùs captiui, nunc liberi, prius damnati, nunc absoluti, prius vexati, nunc ornati, prius miseri, nunc beati, mira quadam catastrophe, & metaphorphôsi cõspiciantur. O nos fœlices, qui hęc auribus haurimus, fœliciores, qui ipsis oculis vsurpamus, fœliciſsimos, qui hæc indies magis magisq; persentiscimus. Et ô verè fortunatam Elizabethã ex cuius vnius salute, & amplissima dignitate, non minor penè ad omnes, quàm ad ipsam lætitia peruenerit. Cuius auspicatiſ-

simo regni ingressu, non modò tanta malorum Ilias depulsa, & penitus profligata est: verumetiam tantum bonorum agmen in horum successit locum, tot pietatis, virtutis, religionis, legũ, iudiciorum, artium, otij, pacis, concordiæ, commoda sunt introducta, vt nihil iam supremæ nostræ fœlicitati deesse videatur. Quæ bona eò nobis maiora videri debẽt, quò rariora apud populos nobis vicinos appareant. Apud quos, omnia bellis, seditionibus, cladibus, rapinis, perfidia, crudelitate, proditione feruêre & flagrare videmus. Quo quod illustrius diuini erga nos fauoris testimoniũ extare, quodnam clarius patrocinij & tutelæ documentũ excogitari potest, quàm quòd Angliam sibi charissimam, [sicut olim Israelitarum in Aegipto terram] ab alijs circumiacentibus terris separet & secernat? Quæ omnes cum vndique tumultuentur, & bellis intestinis ardeant: Sola Anglia horum immunis, & expers malorũ dei Opt.max. potenti dextera, & ineffabili bonitate custoditur. Quæ cum ita sint, quis adeò est in commune patriæ bonum inuidus, vt dissimulare: quis adeò in tuam Maiestatem ingratus, vt non agnoscere:

quis

quis denique adeò est in deum ipsum impius, qui non hãc eius admirandam in nos benignitatem, suspicere, & summis laudibus efferre velit? Qui cùm alia in nos plurima, alioqui magna, tum hoc longè maximum beneficium contulit quòd tuã maiestatem huic regno præfecerit, quæ tanquã alter Moses, populum sub Pharaonis iugo gementem, ex Ægypto educeres: tãquam alter Iosua, in terram promissam, eiectis Cananæis, introduceres: tanquã alter Solomon, templum dei exædificares: tanquã alter Iosias, templum dei perpurgares, & legis diuinæ librum, imò sacrosanctum Christi Euangelium, diu occultatum, & penè sepultum, in lucem denuò proferres, omniq́ue tuo populo legendum, & meditandum proponeres: Denique tanquam alter Cyrus, populum seruitute Babilonica diu grauiterq́; oppressum, in pristinam libertatem, & dignitatem restitueres, magnisque propositis prẽmijs, ad diuini templi restaurationem inuitares: Pacem denique, securitatem, prosperitatem, & summam fœlicitatem donares. Atque hæ ferè sunt Sereniſsima Regina, nostræ gratulandi iustissimæ causæ, non tam copiosè

pro dignitate explicatæ, quàm leuiter pro temporis ratione adumbratæ, nimirum, quòd deus te nobis, Eccleſiæ, reipub. ab omnibus omnium inimicorũ inſidijs incolumem, & florentem conſeruârit: quòd te Eccleſiæ nutricem, patriæ parentem, Reginam bonis optatam, malis verò formidatam, donârit: quòd per te regnum hoc ampliſsimum, non modò à calamitate, ſed ab omni calamitatis formidine liberârit: Tot denique tantíſque bonis, quot ne optare quidem, nedum ſperare auderemus, cumulârit. Faxit ſummus ille rerum omnium conditor, & conſeruator deus, vt, quemadmodum hanc tantam ac tam raram fœlicitatem tibi peculiarem eſſe voluit: Sic eam quàm maximè diuturnam, vel potius ſempiternã eſſe velit. De prima parte hæc dicta ſint: In qua eò fui longior, quó laudum ac virtutum tuarũ campus erat immenſior: Nunc ad ſecundam partem, ad gratiarum ſcilicet actionem tranſit oratio, quę eò futura eſt breuior, quò ita tuę Maieſtati fiat acceptior.

Cum plurimæ nobis ſint inclytiſs. Regina, gratias tuæ celſitudini agendi cauſæ, tũm duæ potiſsimum hoc tempore nobis occurrunt.

currunt. Quarũ prior est, quòd Regia tua Maiestas, in hac tua nobili & solenni profectione, cum alia plurima, tum hoc nostrum maritimum oppidum, in extremis penè regni tui finibus constitutum, tuo magno labore, nostro summo gaudio inuiserit, suauissimo conspectu recreârit, regali præsentia honorârit. In quo vno tuo facto, quot & quàm præclaræ virtutes cernũtur? In subditis enim tuis inuisendis, singularis amor: in oppidis, præsidijs, propugnaculis, portubus, in extremis deniq; regni tui terminis perlustrandis, & inspiciendis, summa prudentia, cum pari diligentia & solicitudine coniuncta: in tot laboribus perferendis, & periculis subeundis, incredibilis animi tui magnitudo, & incõcussum robur elucet. Hoc, hoc [inquã] est principem agere, non tam suis, quàm populi sui commodis prospicere. Vnde Cyrus [vt est apud Xenophontem] optimi regis officium describens, Rex ipse optimus, regem bonum, pastori bono comparauit: dicens. παραπλήσια εἶναι ἔργα νομέως ἀγαθοῦ καὶ βασιλέως ἀγαθοῦ. Et Homerus suũ Agamemnona, λαῶν ποιμένα passim appellat. Quę sanè appellatio, non verius A-

 gamemnoni,

gamemnoni, quàm tuæ maiestati conuenit. Vt quæ, non minus prò Anglorum commodis & salute inuigilas, quàm Dux ille Epaminondas, pro ciuibus suis Thebanis. Qui [vt refert Plutarchus] cũ Thebani ciues festis quibusdam diebus, ludis, compotationibus, & voluptatibus licentius indulgêrent, ipse solus vigil & sobrius, arma lustrabat, & vrbis mœnia obambulabat. Rogatus cur id faceret, respõdit: se νήφειν, καὶ ἀγρύπνειν, ὅπως ἐξῇ τοῖς ἄλλοις μεθύειν, καὶ καθεύδειν, Persarum regi mos erat, vt manè semper à cubiculario suo, thalamũ ingresso, his verbis è somno excitaretur. Ἀνάσα ὦ βασιλεῦ καὶ φρόντιζε πραγμάτων ὧν σε φροντίζειν ὁ μεσορομάσδης ἠθέλησε. At Anglorum Reginæ Elizabethæ nihil huiusmodi cubiculario monitore opus est, vt cui ratio imò Christi spiritus hoc semper in pectore dictat: Ἀνάσα ὦ βασίλισσα καὶ φρόντιζε πραγμάτων ὧν σε φροντίζειν ὁ χριστὸς ἠθέλησε vt etiam illud Homericum,

οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα
ᾧ λαοί τ' ἐπιτετράφαται καὶ τοσσα μέμηλε.

Sed

Sed iſta quoniam tuæ Maieſtati notiora ſunt quàm mihi ipſi, relinquam: ne aut me morem monere, aut Sus Mineruã docere, aut Phormio quiſpiam ad Annibalem de re militari verba facere videar. Hactenus de prima gratiarum agendarum cauſa dictum ſit, nunc ad alteram accedamus. Ea verò nobis non parua eſt, quod tua celſitudo illuſtriſsima Regina, non modò nos tibi tuendos & conſeruandos, ſed maximis etiam beneficijs amplificandos, dignitate ornandos, benignitate complectẽdos ſuſceperis. Id quod nõ obſcurè præ te fers, partim vetera noſtra priuilegia à maioribꝰ tuis nobis conceſſa, regio tuo aſſenſu confirmando: partim nouo eoq; duplici tuę liberalitatis auctario cumulando: Tũ quòd peregrinis ob Chriſti nominis confeſsionem patria exulantibus, vrbe, domo, tectis, penatibus, crudeliter pulſis, & eiectis, in hac tandem vrbe certas, & quietas cõſiſtendi ſedes, piè admodum & benignè conceſſeris: Tum quòd nobis publicam literarum ſcholam exædificandi, & Rogerio Manuodo, iuris ſanè antiſtiti ornatiſsimo, eam ſatis honeſto, & liberali ſtipendio, in perpetuum dotandi, clementer

&

& humanè poteſtatem feceris. Ex quorum altero, non minùs ad hanc vrbem commoditatis, quàm ad ipſos peregrinos ſecuritatis, & ad tuam celſitudinem laudis, & gloriæ peruenturum eſt. Ex altero verò quicquid ad nos parentes, ex liberis rectè inſtitutis gaudij, quicquid ad Muſas præſidij, quicquid ad rempub. ornamenti acceſſerit, id totum quantũ quantum eſt, tuæ bonitati & munificentiæ libentiſsimè ferimus acceptum: & gratias quantas poſſumus maximas agimus. Sed quoniam verbis ſibi ſatiſfieri res tanta non patitur, à gratiarum actione, ad petitionem [ſi tua tamen pace mihi liceat] deſcendã. Quæ vt breuis, ita honeſta: vt honeſta, ita ſummè vtilis, ac his temporibus penè neceſſaria: vt neceſſaria, ita tuæ celſitudini facillima, addo etiã glorioſa futura eſt. Nimirum, vt hoc oppidũ, paulò antè nullum, nunc tuo beneficio aliquod, ita vt cœpiſti, fouere, ornare, & amplificare pergas. Tuumq; præclarum, & verè Elizabethicum in hoc oppido reſtaurãdo, vel potius regignendo opus, fœliciter inchoatum, fœlicius abſoluas. Id quod hac vna ratione facillimè aſſequêris, ſi quemadmodum iam antè oppidum

pidum, ita nunc portum, olim commodiſſimum, nunc penè nullum, aliquo modo reficiendum cures. At improbitatis, & impudentiæ videri poteſt, hoc nos à tua Maieſtate petere audere, à qua, tot tantisque beneficijs iam antè affecti ſumus. Imò animi ingenui, & non ingrati eſt, cui plurimū debeas, ei plurimum etiam velle debere. Quanquam iſtud non tam noſtra, quàm vel tua, vel reipub. cauſa petimus. At res magna eſt: fateor. Et proinde à nemine, niſi à magna principe vel petenda, vel ſperanda. At difficilis: quid ni? Quæ enim pulchra ſunt, ea & difficilia eſſe ſolēt, καὶ γὰρ τὰ καλὰ δύσκολα. At magno conſtabit. Certè. Sed ſumptus vtilitate penſabitur. Quid? quòd tuæ Maieſtati nō erit neceſſe pecuniam vllam ad hanc tantam rem perficiendā erogare. Sola enim tua regia permiſsione, & priuilegij alicuius conceſsione, tota hæc res dicto citius tranſigi poteſt. Quanquā hac in parte, nihil tuæ Maieſtati præſcribimus: ſed hanc totam cauſam, tuæ prudentiæ, arbitrio, & voluntati deferimus. Sed quid ego de ſumptu diſputo, aut pecuniarum rationes, apud tuam præſertim Maieſtatem ſubduco, quæ harum

rum ne minimã quidem rationem habere ſoleat, modò rem ipſam ciuib. tuis vtilem, reipub. ſalutarem, tibiq; ipſi glorioſam eſſe conſtet? Vt igitur primo de vtilitate agamus. Quid per deum immortalem vtilius? quid ad rempub. vel pace ornandam, vel bello conſeruandã, aptius, commodiſsimo portu fingi, aut cogitari poteſt? Si [quod ſæpè incidere ſolet] bellũ hoſti ſit inferendum, quantum nauium, quantum virorum ſubſidium, vel hoc vnum oppidum reipub. ſubminiſtraret? quàm præſtò principi adeſſet, ad eius exercitum, arma, commeatũ, vel tranſmittendum, vel reducendum? Si nobis [quod abſit] hoſtes arma inferrent, hic locus ad hoſtibus vel occurrẽdum, vel reſiſtendũ valdè opportunus eſſet. Si mare prædonibus refertum, & latrocinijs infeſtum eſſet, vnde illorum conatibus propius obuiam iretur, quàm ex hoc loco? Quid? an paruũ videri debet, quòd quinque portus claſſem quinquaginta ſeptem nauiũ, ad omnes belli occaſiones, in principis vſum paratam & inſtructam habere debent? Atq; hoc quidem olim, cum portus optimè haberent, factu erat facillimũ. Nunc verò in eum res ſtatum deuenit, vt

magis

magis illis quòd velint ignoſcendũ, quàm vt poſsint, ſperandum. Certè tam præclaræ illorum voluntati facultatem non reſpondere, id verò ſummopere dolendum. Nihil hîc dicam quantum ex ea re commodi, hoc tuum oppidum conſequeretur, quod tanto & tam inſperato bono, quaſi ex inferis ſubitò reuiuiſceret. Nihil dicã quàm hæc res tuæ regiæ claſsi vſui eſſe poſsit, quę cùm cæteris rebus ita ſit inſtructa, vt omnes omnium regum claſſes facile vincat, hoc vnum tamen [tua pace dicam] ad ſummam illi fœlicitatem deeſſe videtur, quòd idoneo ac tuto portu in quem ſe vel ex alto recipiat, vel ex quo quàm celerrimè in hoſtium naues impetum faciat, deſtitui videatur. Deniq; nihil dicam quantum momenti hæc res habitura ſit, ad maris imperium, [vnde Caleto amiſſo penè excidimus] retinendum, & ad hoſtem tam antiquum, tam propinquum, tam infeſtum & infidum repellendum. Quanta reipub. adiumenta, & ſubſidia belli tempore, idoneus portus adferre poſsit, ſatis ex ijs quæ diximus apparet. Quanta in pace etiam commoda, & ornamenta reipub. allaturus ſit, quoniam tempus me deficit, tuæ prudentiæ

dentiæ cogitandum relinquo. De gloria quid dicam? quam ex hoc præclaro facto, tua maiestas ampliſsimam conſequetur. Quid enim Elizabethę glorioſius accidere poteſt, quàm optimè de repub. & ciuibus mereri? quid præclarius, quàm vrbem ex parua magnam efficere? quid deniq; laude dignius, quàm tuam Maieſtatem de Sanduico dicere poſſe, quod olim Auguſtus Imperator, de vrbe Roma, auguſta plane & imperatoria voce dicebat? vrbem lateritiam reperi, relinquo marmoream. Sed quid ego apud tuam celſitudinem de gloria verba facio, quæ non modò omnium regum & principum qui nunc ſunt gloriã, ſed ipſam etiam antiquitatis memoriam, virtute ſuperaſti? Quare ne tuæ vel prudentiæ, vel beneficentiæ diffidere videamur, hanc totam cauſam, atque adeò nos ipſos, quanti quanti ſumus, tuæ regiæ voluntati, & ampliſsimæ poteſtati vtendos, fruendos, ſumma cum reuerentia ſubijcimus. In cuius rei teſtimonium, & noſtræ erga tuam celſitudinem ſingularis obſeruantię argumentum, hanc phialam, munus quidem, ſi rem ſpectes, exiguum & leuidenſæ, Sin donantium animos, ſtudia, voluntates

luntates respicias, maximum: tuæ serenis. Regina Maiestati exhibemus. Quod munusculum, vt eo quo à nobis datur animo, id est optimo, & vt Christus viduæ assem, accipias: etiam atque etiam rogamus. Ego etiam, ne ἀσύμβολος sim, hunc sacrum librum, sacræ tuæ maiestati, sacro tuo pectore reponendum, veluti tesseram meæ erga tuam celsitudinem syncerę voluntatis, offero. Dominus Iësus vitam tuę maiestati longam, valetudinem integram, gloriam immensam, regnum hîc in terris stabile, & securum, in cœlis vero coronam vitæ immortalem, & sempiternam, largiatur.

* *
*

Viuat Regina
Elizabetha.

ΤΕΛΟΣ.

[illegible] ludebam sodalem [illegible]

[illegible] in [illegible]

[illegible] in [illegible]

Vicessimo tertio die Junij ludebam sodale bona
[illegible] die primo Aprilis circa venit temp
sequentis Anno 158

[illegible]

Anno 1582

[illegible]

Hemenyfel

[illegible]

An Oration made to the Queenes Maieſtie, at Sandwiche, the *firſt of September*, the yere of our Lorde,

1573

R. S.

¶By mee Kynges doe raigne,
and rulers decree
iuſte thynges
Prouerb. 8.

* *
*

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IF I had a meſſage to doe (moſt ſoueraigne & redoubted princes) vnto anie Pharao: the greatenes no doubte of ſo waightye a charge & ſo preſent perill, would no leſſe, yea, much more aſtoniſhe mée, then erſte it abaſhed that worthy & valiant capitaine of the Iewes Moſes. But O happy am I, that haue not to ſpeake to Pharao. Yea paſſing happie I ſay, that am without any feare to treate, without trouble of minde to diſcourſe, without repulſe to perſwade, not in the preſence of a cruell tyraunt, but before a moſt milde Princes, not before a lordlie Lord of all to be feared, but before a moſt gentle Lady, of all by iuſte deſert to bee honoured, & beloued. Vppon what hope I haue vndertaken ſo greate a burden you ſee. Vppon what confidence I haue enterprized to ſpeake to your Maieſtie you ſée. In fine I will not ſaie vpon what opinion, but moſte firme perſwaſion of your

goodnes, and humanitie, I haue aduentured to execute so harde and waightie, yet iuste and needefull, an embasse, you see. Now it resteth, that I briefly shewe the effecte and sõme of this our message. The whiche by your graces good pacience, I purpose to knitte vp in these three woordes: to wit, in reioysyng, thankes giuyng, and requesting. All which partes, whilest I shall briefly and seuerally handle, I beseche your Maiestie, that as you haue begonne, so you will louingly, paciently, and attẽtiuely herkẽ to the ende. As touchyng the first, how many and greate causes we haue to reioyce, yea, and to thanke oure moste good and puissaunt God, euen hereby it maie manifestlye appere, if wee waigh and consider with our selues, how exceadyng greate and diuine a benefite of almightie God it is, that he hath not onely preserued your Maiestie from imminente daungers, deliuered you from the conspiracies, and counterwatches of your mightie foes, pluckt you out of the grædie iawes of moste rauenous Wolues, but also to the vnspeakable ioye and comforte of all men, hath placed you in this moste

florishyng

florishyng kyngdome of Englande, and in this your roiall seate, by auncient descent and lawfull inheritaunce due vnto you. By the inheritaunce of whose moste happie raigne, so great a light sodainly shone vnto the common wealthe so wonderfull and vnhoped for a caulme of troubles ensewed, that all those noyances of former memorie, haue no otherwise vanished out of sight, then Mistes are wont to skowre awaie, at the bright risyng of the cleare Sonne. For whereas tofore, there was left nothyng in the Churche that was holy, nothing in the weale publike that was whole, nothyng in the bodies, life, and gwdnes of good and godlie men, that was sauke or sounde: Elizabeth Queene, as an Aungell sent doune from heauen, and by the prouidence of God, dubbed with princely croune, caused so greate and so sodain an alteration of all thynges, brought in so straũge and so vnlwked for a brightnesse, to the state and affaires of all true Englishe men, powred into the myndes and hartes of all men so vnwonted, and erste vnheard of a ioye, that what thynges were to fore afflicted, appere now recom-

forted, forore decaied, now reſtored, forore liyng flatte on the ground, now raiſed vp againe, forore deformed, now reformed, forore turmoiled, now pacified. Hereto maie you toyne, that thei who before wer exiled, are nowe returned, before captines, now free, before condemned, now acquited, before moleſted, nowe preferred, before miſerable, now honorable. O happie are we, that heare theſe thinges: more happie that ſee theim: but moſte happie, that daiely more and more to our greate comfort feele them. And ſurely right fortunate is Elizabeth, by whoſe onely ſafetie, and moſte high dignitie, there hath in a maner no leſſe ioye and gladneſſe redoũded vnto all, then to her owne ſelf. By ỹ proſperous beginning of whoſe raigne not onely ſo huge a maſſe of miſchief is vtterly remoued, but alſo ſuche a nomber of good thynges placed in their ſteede, and ſo many commodities, of godlineſſe, vertue, religion, lawes, iudgementes, quietnes, peace, concorde, brought in: that now nothyng maie ſeme wantyng to our full and perfect felicitie. All whiche good thinges ought to ſeme vnto vs ſo muche the

greater

greater, by how muche we maie beholde them euen in our next neighbours the rarer. Emongest whom we see all thynges to bee on fire with warres, seditions, slaughters, robberies, periurie, crueltie, and treason. Then whiche, what more euidente testimonie of God his fauour toward vs can we haue, what plainer proof of his fatherly protection and tuition can there bee imagined, then that he diuideth and seuereth England, whiche he so derely estemeth (as in tyme paste he did the land of the Israelites in Egypte) from all other Realmes and Countreis that lye roonde aboute it. All whiche on euery side boilyng and turmoylyng through Ciuil warres, onely Englande by the mightie hande, and vnspeakable goodnesse of almightie God, is preserued and kept from all those troubles. Seing then these thinges so stande, who is so enuious againste the common wealthe of his countrie, that can dissemble and cloke this? Who is so ingratefull to your Maiestie, that will not acknowledge this? Finally, who is so godles against God hymself, that will not reuerence and highly extoll this his won-

derfull goodnes towardes vs: Who as he hath beſtowed verie many, and thoſe otherwiſe verie greate benefites vpon vs, ſo maie we recken this of all other moſte greateſt, in that he hath placed your Maieſtie ouer this kyngdome, who as an other Moſes ſhould bryng the people out of Egypt, which before groned vnder the heaute yoke of Pharao. Who as an other Ioſua, ſhould bryng theim in to the lande of promiſe, and caſte out the Cananites, as an other Salomon ſhould builde the temple of God, as an other Ioſias ſhould purge and cleanſe the ſame from all Idolatrie, and bryng to light again the booke of God his lawe, or rather the ſacred Goſpell of Chriſt. whiche of long tyme hath laine hidde and buried vp: and the ſame to ſette forthe to all your ſubiectes, to reade and meditate therein. Who finally as an other Cyrus, ſhould reſtore the people, who hath been longe and greeuouſly oppreſſed vnder the Babilonicall bondage, vnto their auncient libertie and former dignitie, and propoſyng large rewardes ſhould inuite and encourage them to the reedefiyng of God his temple, and finally

ſhould

should giue them quietnes, saufti e, prosperitie, & moste sound felicitie. And these are in a maner (moste noble Princes) the iuste causes of our reioysyng, not so copiously handeled as thei require, as lightly shadowed foorthe as tyme would geue leaue: To witte, that God hath preserued you saufe and sounde from all the liyng in waite of your enemies, to the benefite of vs, his Churche, and the whole Common wealthe, that he hath giuen you as a nource to his Churche, as a parent to our countrie, a quéene desired of the good, and dradded of ỹ wicked, that by you he hath deliuered this noble Realme, not onely from calamitie, but also from all feare of calamitie. To bee shorte, that by you he hath fraughted this Realme with so many and greate benefites, as we could not haue wished, muche lesse haue hoped for. God that high Creatour and conseruer of all thinges, graunte, that as hee would this so greate and so rare felicitie, to bee proper and peculiare vnto you, so he will long tyme, or rather for euer continewe the same. And thus muche touchyng the first parte, wherein I haue bæn so muche

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the lenger, by howe muche the fielde of your prayſes and vertues hath been the larger. Now come I to the ſeconde parte, whiche is thankes giuyng, wherein I meane to be ſhorte, leaſt I might be tedious to your Maieſtie.

Whereas wee haue (moſte worthie Queene) verie many cauſes to thanke your highnes, yet twoo eſpecially at this preſente are offered vnto vs: The firſte wherof is, for that your royal Maieſtie in this your noble & ſolẽpne progreſſe, hath emongeſt many others, viſited alſo this our porte Towne, ſituated almoſt on the fartheſt borders of your Realme, to your greate trauaile and paine, but to our exceadyng ioye and comforte, and that you haue with your amiable countenaũce refreſhed it, and with your princely preſẽce honoured it. In whiche your one fact, how many & excellente vertues are to be ſæn? For in that you viſit your ſubiectes, your ſinguler loue: in that ye view your Townes, Fortes, Bulwarckes, Hauens, and the very vttermoſt cõfines of your kyngdome, your greate wiſedome ioined with like diligence and carefulneſſe: in that you

take

take ſo greate paines, and vndertake ſo greate daungers, the incredible courage, and inuincible force of your mynde doeth apeare. This, this is it, (I ſaie) to execute the office of a Prince, not ſo much to prouide for his owne wealthe, as for the wealthe of his people. And hereof Cyrus, (as Xenophon mẽcioneth) deſcribyng the duetie of a good Kyng, beyng a right good Kyng hymſelf, compared a good Kyng vnto a good Sheapherde, ſaiyng, *That the function of a good Sheapherd and a good Kyng are both a like*. And Homer almoſte euerie where calleth his Agamemnon, *The Paſtour of the people*. Whiche name doubtles doeth not more truelie agree vnto Agamemnon, then vnto your maieſtie, who are no leſſe vigilaũte for the wealthe and ſafegarde of Engliſhemen, then was that noble Duke Epaminondas for his Citezens the Thebanes, who (as Plutarche recorderh) when as the Citezens of Thebes on certain feſtiuall daies, gaue ouer themſelues too diſſolutely vnto plaiyng, banquettyng, & delityng thẽ ſelues in all kind of pleaſure: he alone bothe watchfull, and ſober, ouerſawe the armour, and walked

rounde

rounde about the walles of the citee, and beyng demaunded why he did so, aunswered, that he kept himself sober and watchfull, to the ende other might with more saftie bee drousie and dronken. The custome and vsage of the Kyng of Persia was, to be very earely awakened out of slepe, by a certaine Chamberlaine of his, appointed for the same purpose, and that with these wordes. *Arise O King, and thinke on those thynges on whiche* Mesoromasdes *willed thee to thynke.* But our Quéene of Englande Elizabeth, hath no nede of any suche chamberlaine, to be her counsailer, as one in whose breast reason it self, naye rather Christe his spirite doeth alwaies sounde thus muche. *Arise O Queene, and thinke on those thynges, on whiche Christe willed thee to thinke,* as also that golden saiyng of the Poete Homere.

It is not sittyng for a prince:
All night in sleepe to spende.
On whom of common wealth the chardge:
and people doth depende.

But because these thynges are better knowen to your maiestie then to my self, I will let them passe: lest I might seeme either

either to admonishe the myndefull, or be-
yng my self rude and ignorant, to instruct
Minerua, of all learnyng the Ladie: or els
as a dotyng Phormio to teache Annibal
the arte of warre. Thus far touchyng the
first cause of our thankes geuyng. Now a
worde of the seconde: The whiche in our
eyes may not seme small, for that youre
highnes (moste noble Princesse) hath be-
gonne not onely to maintaine and defend
vs, but also with moste greate benefites
to enriche vs, with dignitie to decke vs,
with liberalitie to cherishe vs. Whiche
thyng you doe not closely pretende, and
shewe forth, in that partly with your roy-
all consent you haue confirmed & allowed
our auncient liberties and priuiledges,
graunted vnto vs by your noble progeni-
tours, and for that you haue enlarged the
same with a newe, and that a double sur-
plus of your liberalitie, alwel for that you
haue very godly & mercifully graunted to
the straungers, (whiche for the confession
of Christ his name are exiled their coun-
trie, and cruelly driuen from house and
home) a sure & quiet resting place in this
our towne: As also haue verie gentlie and

louyngly

louingly licenſed vs to erect a common & a free ſchole of learnyng: and the right woꝛſhipful maiſter Iuſtice Manwode, to endow ỹ ſame with an honeſt & ſufficient Salarie foꝛ euer. By the one whereof, no leſſe cõmoditie ſhall enſue to this toune, then ſaufetie to the Straungers, with pꝛaiſe and gloꝛie to your highnes. By the other, what comfoꝛt ſoeuer ſhal come vnto vs parents, by the vertuous education of our childꝛen, whatſoeuer relief ſhall growe to learnyng, what oꝛnamente ſhall riſe to the weale publike, all that I ſaie, wholy as it is, we moſte willingly aſcribe vnto your goodnes, and liberalitie. But becauſe ſo greate a matter cannot be counteruailed by any woꝛdes, I will paſſe from thankes geuyng, vnto our petition, if your maieſties fauour will geue mée leaue.

The which our petition ſhalbe no leſſe honeſt, then bꝛief, no leſſe pꝛofitable, then honeſt, and in theſe daies no leſſe neceſſarie, then pꝛofitable: and to your highneſſe no leſſe eaſie, then neceſſarie, and no leſſe gloꝛious, then eaſie. To wit, that as you haue begon, ſo you will pꝛoceade to cherithe,

riche, to bewtifie, and encreaſe this oure towne, whiche now by your graces meanes, is ſome Towne, whereas not long ſithence, it was in a maner none at all, and that as you haue happely begon this your ſo excellent and aright Elizabethes worke, in renewyng or rather in newlie regeneratyng this towne. So you will more happelie accompliſhe and finiſhe the ſame. The whiche by this one waie you maie eaſely bryng to paſſe, if that as you haue alreadie augmented our towne: So now you will by ſome meane cauſe oure Port, whiche ſome tyme was verie commodious, but nowe greatly decaied, to be repaired & trimmed againe. But we may ſæme to be verie importunate, and impudent, who dare craue thus muche of you, at whoſe handes we haue alreadie receiued ſo manie and ſo great benefites: Nay rather it is a token af an honeſt, and not of an ingratefull mynde. That vnto whō ye are muche beholdyng, euen gladlie to bæ more and more beholdyng vnto hym. Howbeit wee requeſt not this, ſo muche for oure owne ſake, as for your ſake, or rather the common wealthes ſake. But

you will happely ſaie the matter is great. I graunte the ſame. And therefore is it not either to bee demaunded, or hoped for of any, but of a greate Princeſſe. But it is a verie harde matter. Verie true: for why? Thynges excellente (accordyng to the Græke Prouerbe) are commonlie wonte to bee verie difficulte: But it will coſte muche. It is ſo. But yet the charge will bee recompenſed with the profite. And what will you ſaie, if that your Maieſtie ſhall not neede to laie out any money for the atchieuing of ſo greate a matter? For by your graces onely graunt of ſome maner of licence, all this matter may eaſely be diſpatched. Howbeit herein we preſcribe nothing vnto your maieſtie. But refer our whole cauſe to your wiſedome, will, and pleaſure. But what doe I reaſon touchyng the chardge? or what doe I caſte howe muche money this will coſt, eſpecially to your Maieſtie, who are wonte to make ſmall accompte thereof, So as it maie appeare that the thyng it ſelfe is profitable for your people, good for the common wealthe, and praiſe worthy to your ſelf? Wherfore that I maie firſt

ſpeake

ſpeake a woꝛd touchyng the pꝛofite hereof, what can there be thought moꝛe pꝛofitable, oꝛ Imagined moꝛe fit, either to garniſhe the cõmon wealth in time of peace, oꝛ to pꝛeſerue the ſame in time of warre, then a conuenient and commodious Hauen? If we ſhould make warre with our enemies (as many tymes it commeth to paſſe) what ayd of ſhippes, what ſtrength of men, might this one towne yelde vnto the common wealth? howe readie at hand would it be foꝛ the Pꝛince either to tranſpoꝛte oꝛ to bꝛyng home againe his men, munition and vitailes? If our enemies (as God foꝛbid) ſhould make warre on vs. This place would be very mẽte either to pꝛeuent them, oꝛ to withſtande them. If the Sea ſhould be accloyed, and accombꝛed with Robbers, and Rouers: whence might we moꝛe neare hande impeache their attemptes, then from this place? What? maie it ſeeme vnto you a ſmall matter, that the Cinque poꝛtes are bounde to haue in a readines foꝛ the pꝛinces vſe, when ſoeuer any occaſion of warr ſhall require, a Nauie of fiftie ſeuen ſhippes? And in deede heretofoꝛe, at ſuch time

as the Portes flouriſhed, this was eaſie for them to do. But now the matter is come to this ſtate, that thei are rather to bee pardoned for that thei are willyng to doe it, then it is to bee hoped that thei can (as thei nowe are) perfourme it. Surely that their ſo readie a will, wanteth habilitie anſwerable therevnto, that I ſaie is greatly to bee lamented. I will not here ſpeake what commoditie this your poore toune ſhould reape thereby, whiche with ſo greate and vnhoped for goodnes, ſhould as it were vpon the ſodaine be quickened and reuiued. I will not ſpeake how profitable this might bee for your Maieſties roiall Nauie. The whiche beyng in all other thynges ſo furniſhed and appointed, as it farre ſurmounteth the Nauie of all other Princes: yet this one thyng (with your leaue be it ſpoken) is wanting to the full felicitie thereof, namely in that it is deſtitute of a ſafe and conuenient hauen, into the whiche either it maie arriue out of the maine Sea, or out of the whiche it might ſpeedely ſette vpon the Shippes of our enemies. Finallie, I will not ſpeake of what moment this might bee, to retain

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the Soueraintie of the Sea (from which by the losse of Calice, we are almoste fallen) and to repoulse so aũcient, so nigh, so troublesome, and vntrustie an enemie. How beneficial & profitable to the weale-publike a good Hauen might bee in tyme of warre, may (I trust) be sufficientlie gathered of that whiche wee haue alreadie touched. How it maie benefite and bewetifie the same also in tyme of peace, because the tyme faileth mée, I leaue it to your wisedome to consider. What should I speake of the fame & glorie whiche your Maiestie shal purchase very great by this so noble a worke? For what can happen vnto Elizabeth more glorious then to deserue well of her Realme and subiectes? what can be more excellent then to make of a smale towne a greate? what can bée more praise worthy then for your Maiestie to saie of Sandwich as Augustus the Emperour with a right princely and emperour like sentence saied once of Rome? I found a citie of Bricke, but I haue lefte a Citie of Marble. But what speake I of glorie to your highnes, who by your vertue haue not onely gone beyond the glory

of all Kynges and Princes nowe liuyng, but haue paſſed euen ỹ very memory of al antiquity. Wherfore leſt we might ſeeme to diſtruſte either your wiſedome, or els your bountie: we ſubmit with all humblenes, both our ſuite and our ſelues (euen wholy as we are) to your paſſyng power, and princely pleaſure, at your graces will to bee vſed and commaunded. In token wherof, and aſſured proofe of our duetifull obedience vnto your highnes, we preſent vnto your Maieſtie this Cuppe, which is a ſclender gift if you conſider the thyng it ſelf, but verie great if you waigh the hartie good will of thoſe that geue it. Wherfore that your Maieſtie will receiue this ſimple preſent with no leſſe frendly mind then it is geuen, & as our Sauiour Chriſt accepted the Widowes Myte, we moſte hartely and humblie beſeche you. Now I alſo leſt I ſhould come emptie handed before your Graces preſence, I geue vnto your ſacred Maieſtie, this ſacred booke, to be laied vp in your ſacred breſt, as a pledge & an earneſt penie of my vnfained affection, and loyall ſeruice to your highnes. The Lorde Ieſus graunte your Maieſtie

a long

An Oration to the

a long life, a prosperous health, a large renowne, a kyngdome here on earth, verie stable and firme, and in heauen an immortall crowne of endles glory.

God saue the Queene.